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language and style, internal evidence from the language, as compared with Philo's genuine works, especially the Apology and the *ὑποθετικά*, that are good Philonic; coincidences are adduced that are organic; morphology, syntax, and here especially the syntax of the prepositions, always of some peculiar character in an individual author, conform to all that we know of Philo's language and style; (4) the Philonic description of the Therapeutai, whom Wendland proves to have been a Jewish sect, a society of Jewish scribes, upheld by Philo as the true ascetic philosophers in contradistinction to the contention of Chaeremon the Stoic (Porphyr., *De abst.*, IV, 6, 7). Here also Siegfried, *loc. cit.*, agrees with Wendland. (5) Explanation of the origin of the Therapeutai, and (6) refutation of the theory of Lucius and others that they were Christians. Wendland's results as to the real character of the Therapeutai are, of course, rather negative; he cannot arrive at any definite conclusion owing to the meager sources of information. What Wendland has proved to his own satisfaction and that of many of his readers are these two points: (a) Philo, the author of the tract, and (b) the Therapeutai a Jewish sect. Pp. 769-70 contain "Nachträge" directed mainly against E. Schürer, to which the latter replied in *Theolog. Litztg.*, 1896, No. 12, cols. 313-16.—W. MUSS-ARNOLT.

Legends of the Virgin and Christ, with Special Reference to Literature and Art. By H. A. Guerber. (New York: Dod, Mead & Co., 1896, pp. xx + 277, 12mo.) A very complete collection of the almost infinite variety of apocryphal tales connecting themselves with the birth, boyhood, and death of Christ is made in this book. These are interesting, not merely on account of the fact that art and literature have made use of them, but also because they illustrate the universal tendencies of religion wherever found to glorify and magnify the lives of religious founders. Suggestive hints are afforded, also, in the narratives of this book toward an understanding of the origin and popularity of the worship of the Virgin. Clear illustration is given of the power of popular religious legends to dominate the life and to influence the thought of the church. Logic is nothing, poetry and pathos are everything. Protestantism may perhaps find a useful lesson on the power of religious investigation lurking amidst these odd apocryphal legends; and the religious poet and dreamer may well say, "Let me make the legends of a religion, and I care not who constructs its theology." Some admirable photo-engravings lend attractiveness to this useful little volume.—G. S. GOODSPEED.